

THE

REHEARSAL.

1. The Right of the People given up, and some of the Free-holders only made the Original of Government.
2. I talk with the Review for the Benefit of others.
3. His Scheme from the Nature of the Thing.
4. By Thing he means Nothing.
5. The King is the Supream Land-Lord and all Freeholders &c. Derive their Right from Him.
6. Kings were before Freeholders.
7. The Right and Limitation of Freeholders in Voting for Members of Parliament is only from the Crown.
8. The People are Excluded, and made Absolute Slaves by this new Scheme of Government.
9. Whether is better Absolute Kings, or Absolute Freeholders.
10. More Liberty and Property now in Russia than in Poland.

WEDNESDAY, March 16. 1708.

(1.) Country-man.

YOU have Peel'd these Whigg-Principles like an Onion. First you Strip off one Coat, and then another, and another, till they have nothing left. They began with you upon the Independant State of Nature, and the People being the Original of Government. This was the Old Whigg Foundation, and carry'd on the Rebellion of Forty One. And has been lately set up by Mr. Lock in his two Treatises of Government. But you have taken him to Pieces, and render'd that Scheme so Shamefully Ridiculous, that even the Review has given it up. You have overthrown their pretended Facts, and Establish'd your own upon such Evident Proof from Holy Scripture, that you have forc'd them to Blaspheme, and Disown the Authority of Scripture, calling them Dry Hebrew Roots and Witherd Branches, And appealing from them to the Green Boughs of Nature! But now the Review has set up another Original of Government, not all the People (for that he Confesses will not hold) but only the Freeholders. And he Argues not from the Nature of Government or of the People, but from what he calls the Nature of the Thing. Which I want to understand. For I know not what Thing he means.

(2.) Rehearsal. I wou'd not have spent so much time with the Review, for his own Sake; but to save the unthinking People from being Deluded by false Representations of Government, to seduce them into Rebellion, and their own Destruction. Therefore I will not be Weary to Chase these Presences, till I have

made an End of them. And because he sometimes Complains of Quoting him short, and mistaking his Meaning; tell me what he says at full Length, and I will give you an Answer.

(3.) Country-m. It is in his of the 20 January last, Vol. 5. N. 128. p. 511. Col. 2. These are his Words,

"The Original Right of Government is vested by the Nature of the Thing, in the Owners of the Land, whom we call Freeholders. All other Right, all Tenure of Land, all Grants, Charters, and Privileges, whether Supream or Subordinate, are Substituted by, and consequently Subjected to this Right. All Corporation-Right is the Grant of the Freeholders, and consequently all others.—The Absolute Dominion then over all the other Inhabitants rests in the Freeholders, and what they Ordain as a Law, the other, like Tenants at Will, ought to submit to, or Remove from the Place; for the other have the whole Right to the Nation, and these cannot set their Foot; but on the Property of the former, He that will live in my House, shall live there on my Terms, or not live there at all. And 'tis no Oppression in me to turn him out, if he either will not agree to my Conditions, or perform them when Agreed to. Mutual Defence is one of the least Conditions the Inhabitants can be Requir'd to Contribute to the Assistance of their Lords the Freeholders, in Cases of Need, and on this Foot it can be no Oppression, if the Freeholders were driven to such

" an

" an Exigence, that they Commanded all the
" Men in the Nation to Arms for the De-
" fence of the whole, except themselves, and
" did not suffer one of their own Body to
" stir a Foot—

(4.) *Rehears.* I have shew'd the Nonsense of this already. But how he Infrs this from what he calls the Nature of the Thing, or what Thing he means, I cannot tell. Whether the Nature of Government, of the People, or of the Ground, the Trees, Rivers, &c. And if he will shew how this Absolute Dominion of the Freeholders follows from the Nature of any of these Things, he will oblige the World!

(5.) *Country-m.* But pray, Master, whence do's a Freeholder derive his Right to the Land that he possesses?

Rehears. He holds of the Lord of the Mannor, who holds of some other Lord Paramount, and so on till you come to the King.

Country-m. Then the King is the supream Land-Lord.

Rehears. Yes, Country-man. All the Lands in England did belong to the Crown. And none has Title to any Land but what is Deriv'd from the Crown. And we must pay the King a Fine to have his leave to Break the Entail of our own Estates, tho' we made them our selves,

Country-m. Then why do's the Review Garter us with his pretended Original Right of the Freeholders? Their Right is all Derivative, and from the Crown too. And yet he would make their Right the Original of the Crown! But I suppose he will say they were Freeholders before they were Kings.

(6.) *Rehears.* Let him shew that. He must find it among the Pre-Adamites. For the Dominion of Adam was before the Property of Cain.

(7.) *Country-m.* But how came all the Freeholders to be Excluded from Voting for Representatives, except those of such a Value?

Rehears. This too was from the Crown. The King granted this Privilege to such only as He thought fit. And none others have, or ever had, any such Priviledge.

Country-m. If they had, it is not Likely they would have Parted with it, and have Excluded themselves!

(8.) But what becomes of all the Rest of the People besides the Freeholders? They are much the Major Number. And tho' they have not Lands to lose, yet they have what's as good, that is Money, Stocks, &c. And have they no Property in these, but at the Will and Pleasure of the Freeholders? Have they no Lives, and Liberties to lose? Is none a Free-Born English Man, but a Freeholder? And have the Freeholders of such

a Value an Absolute Dominion over the Lives, Liberties, and Properties of the Rest of the Freeholders, and of all the People? Where then is all the Noise we have heard of the Liberties of English Men? That they cannot be Tax'd but by their own Consent, nor any Law made without it! And yet the lesser Freeholders, and all the Rest of the People have no Vote in the Election of Parliament-Men. Nor did they ever intrust the other Freeholders to Vote for them. Yet are they Under the Absolute Dominion of these Freeholders! Do we Talk then any more against Absolute Government?

(9.) We are only against Absolute Kings. But not against Absolute Freeholders.

Country-m. And which is the Best, or the Worst? That a Freeholder, whom I can have to Clean my Shoes, should have an Absolute Dominion over me, or a Prince nobly Born, and who is us'd to Govern! If I must be a Slave, I would Serve a Better Man than my Self.

(10.) *Rehears.* Every Man has a Vote in Poland. And it is a noble fertile Country. There is perfect Liberty and Property! Now, Country-man, whether would you rather at this day live in Poland or in Russia a Cold Barren Country, and the King is Absolute?

Country-m. But every one is Absolute in Poland. The Wiskys and the Ginkys &c. And they're cutting one anothers Throats! No. No. Russia for my Money! I'd venture the Czar rather than my Absolute Neighbours! I like not a Tyrant at my Doors. Since Absolute must be, the fewer the better. Better one than 10000. And one that will keep down all the Rest. Who will let none Wrong me but himself. And we must venture something under all Governments and Administrations.

ADVERTISEMENT:

AN answer to Mr. De Fontinelle's History of Oracles in which Mr. Vandale's System concerning the Authors of the Heathen Oracles, and the Cause and Time of their Silence is Confuted, and the Opinion of the Fathers upon that Subject Vindicated. Suppos'd to be writ by the Arch-Bishop of Cambray; Translated from the French with some Reflections upon the Remarks of Mr. Le Clerc in his Bibliotheque Choisie in a Preface by a Priest of the Church of England. To which is Prefix'd a Letter to the Translator, by the Reverend Dr. George Hickes. Printed for Henry Clements at the Half Moon in St. Pauls Church Yard.

A Reply to the Vindication of the Remarks upon Mr. Leslie's First Dialogue on the Socinian Controversy. By the Author of the Dialogues.

THE Deists Manual: Or a Rational Enquiry into the Christian Religion With some Considerations on Mr. Hobbs's Spinosa, the Oracles of Reason, Second Thoughts, &c. By C. Gildon, Gent. Publisher of the Oracles of Reason. To which is Prefix'd a Letter from the Author of the Method with the Deists.